

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED, THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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WILLIAM A. DREW, Editor.

## RELIGIOUS MISCELLANY.

We copy the following from the *Constitutional Telegraph*, a newspaper printed in Boston under date of May 16, 1801. Our readers have heard of Rev. JOHN LELAND before. He is one of the earliest, oldest and most zealous advocates of religious liberty. It seems to us that the following extract is worth preserving.

### EXTRACTS

FROM A BLOW AT THE ROOT, BEING A FAST-DAY SERMON, DELIVERED AT CHESHIRE, MASSACHUSETTS, APRIL 9, 1801.

BY JOHN LELAND.

He who is obliged by law, to sin against his own conscience cannot have his loss made good.

To be definite in expression, by liberty of conscience, I mean the inalienable right that every man has, of worshipping his God according to the dictates of his conscience, without being prohibited, directed or controlled therein by human law, either in time, place or manner.

If the worship of God is to be controlled by law, who shall make that law? shall the Pope? Have not the long succession of Popes given incontestible evidence that they have been fallible? And shall fallible men make laws to direct us how to worship an infallible God? In all Protestant countries the idea is justly exploded; but Kings, parliaments, and legislative bodies have undertaken the solemn work, with but little solemnity. How have they succeeded? One year make a law, and the next after, repeal or add unto it. Does God annually or periodically change? If not, these lawmakers change;—and are changeable men competent to direct men how to worship an unchangeable God.

The religious laws of Massachusetts are frequently varying, but the stump is always preserved with a band of iron. Legal force is always used, in directing the worship of God; as if human law was the main spring of the Gospel.

The law in view, enjoins on all towns, parishes, precincts, religious societies, and bodies politic, to have a teacher of morality, piety and religion, upon the forfeiture of a fine. If they are without such a teacher more than three out of six months, for the first offence the fine is not to be less than 30, nor more than 60 dollars, but for every offence committed afterwards, the fine is not to be less than 60 nor more than 100 dollars.

By these teachers of morality, piety and religion, I understand Preachers of the Gospel; because there is no order of moral, and pious religionists, who undertake to teach men, in this state, except those who are called preachers of the Gospel.

Let us first ask who sends forth men to preach, God or man? If ministers are furnished and sent by men, let them always remember their creators and address their hearers in the name of those who give them their commission. In this view of things, a consistent address would be as follows: "My dear hearers, I come to address you in the name of the authority of Massachusetts; the presbytery has appointed me, and the laws of the state have declared me learned and orthodox."

How often have I wished, that when rulers undertake to make laws about religion, they would only complete the code; not only make provision for building meeting houses, paying preachers, and forcing people to hear them; but also to enjoin on the hearers, repentance, faith, self denial, love to God and love to man. That every one who did not repent of his sin, should pay five pounds. That all those who did not believe, should pay ten pounds. That every soul who did not deny himself and take up his cross daily, should pay fifteen pounds. That whoever did not love God with all his heart, should be imprisoned a year. And that if a man did not love his neighbor as himself, he should be confined for life. That all these duties are taught in the New Testament is certain; therefore the laws of man are to enjoin moral duties, these important ones should not be neglected; but on only bearing of them, our minds are struck with the absurdity of reducing them to civil legislation and jurisprudence; and had not the poison of antichrist infected the minds of men, they would be equally struck with the idea of making human laws about any religious article.

Before the late revolution in France; at Calais (in France) a man must have suffered for daring to call in question the infallibility of the Pope; at Dover, in England, a few miles distant; a man must take an oath of abjuration, curse pope and prelacy, or be proscribed from all honorary and lucrative offices. In Connecticut, a man must quit all labor and recreation on Saturday, at the going down of the sun; and may resume it on Sunday at the rising of the sun. In Massachusetts, recreation must cease from Saturday sun down, until Sunday midnight; but a man on a Sunday may travel until Saturday midnight, and resume it again on Sunday at the going down of the sun. In Virginia, under the royal government) all the presbyterians were obliged to pay the episcopalian as much as if they had themselves preached. In Massachusetts, dissenters so called, have had to pay

the presbyterian preachers, &c. &c. &c. These things have been established by law. Query, Do truth, righteousness, and the laws of God change with the times? or is it because men attempt a work which they are incompetent for and therefore they are confused, like the builders of Babel; and while they seek to build the church by human law, they are only building up mystical Babylon, who is the mother of harlots.

How just is the remark, that "Religious opinions are not the objects of civil government nor any ways under its control." If that part of the world which is become christian (so called) had attended to this remark, what infinite evils would have been avoided? Had Spain harkened thereto, 200,000 South Americans would not have been slaughtered as they were. For want of this, in France, in the reign of Charles IX. A. D. 1571 a persecution began, which in thirty years destroyed 39 Princes, 148 Counts, 231 Barons, 147,518 gentlemen, and 760,000 of the common people, and in Ireland, in the days of Charles I. of England, above 200,000 protestants were cruelly murdered in a few days.

### SERMON,

By REV. HOSEA BALLOU.

TEXT. "O Israel, thy prophets are like the foxes of the desert."—Ezekiel xiii. 4.

The true prophets of God were few in Israel, while the false prophets were numerous; and there seems to have been no small contest between them. As would naturally be expected, the many false prophets endeavored to study the disposition of a perverse and wicked people, and accommodate their testimony in a way to suit their prejudices, and improve their ignorance and superstition in the best manner for their own emolument and popularity; while on the other hand, the few prophets of God were under the necessity of bearing testimony against the many, contrary to the corrupt traditions and dispositions of the people, whereby they rendered themselves unpopular and despised.

The false prophets of Israel were to the people in their day what false teachers are now to the christian commonwealth. St. Peter has accommodated us with a comparison which justifies this remark. He says: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

By this comparison the Apostles signified the art and cunning which characterize the false teachers in the christian dispensation as well as the false prophets under the former. He says, they shall *privily* bring in damnable heresies. That is, they will do this with great art and calculation. This naturally brings the figure used in our text, to mind, "O Israel, thy prophets are like the foxes in the deserts." The fox is noted for his cunning; and with this quality he combines cruelty, being an animal which lives on prey.

The first efforts of false prophets and of false teachers is to make the people, who are to be the subjects of their erroneous ministry, believe that they are sent of God. Until this point is gained, the false teacher can entertain no favorable hopes of success, but he well knows that the moment he can make the people believe that God has sent him, he has little or nothing to fear, and that his advancement is secured. With those views, the false prophets and teachers came to the people with a most solemn account of being sent of God; they speak in God's name, and say, "Hear ye the word of the Lord, thus saith the Lord."

It may be well for us to notice what Ezekiel says of the prophets in the chapter where our text is recorded. "Son of man, prophesy, against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, hear ye the word of the Lord; thus saith the Lord God, woe unto the foolish prophets that follow their own spirit, and have seen nothing.—They have seen vanity and lying divination, saying, the Lord saith; and the Lord hath sent them; and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, the Lord saith it; albeit I have not spoken?"

By this representation we learn that the false prophets followed their own spirit, and not the spirit of God; they saw visions of lies, and not of truth; they pretended to come to the people in the name of the Lord, he had not sent them, and when his word was not in their mouth. In all this the artful cunning of the fox is evidently seen. If these prophets had told the people that God had not sent them, but that they would prophesy as well as they could out of their own heart, the people would have paid but little attention to them, and perhaps none to their testimony. Therefore in order to gain the confidence of the people it was necessary to make them believe that they came in the name of the Lord, with his word and spirit.

Now this is the method by which false teachers introduce themselves on the christian church as the ministers of Christ.— Their first attempt is to make the people believe that God has sent them. To this end they bear testimony of themselves, and say that they are sent of God. It is remarkable how such means succeed with the people. The false teacher tells his own story; he informs the people that he is solely devoted to their good, that his own interest is entirely out of the question, that he would not have come to them if the command of the Lord was not on him so to do. Should a man of business be told by a stranger that he had come a great distance to trade with him, and had not the least desire to gain any thing to himself by the traffic, that his only motive was to advance his interest and to make him rich and opulent, there is not one in a thousand perhaps, who would be deceived in this way. Every discerning man would at once be put on his guard by this manner of communication. But false teachers of religion spend a long time to learn the art of making the people believe that God has sent them, and if we may indulge in the figure of speech used in our text, the young foxes have old ones to train them to their arts. These false teachers, like the old Jewish Pharisees, will so disguise their faces, put on such a solemn visage, speak in such a lamenting, mournful tone of voice, use a set of solemn words, stand and speak in such a peculiar attitude, that the ear of the hearer is strangely devoted to sounds, and his eyes set wide open at something which appears, more like an imaginary spectre, than like a fellow mortal. In all this awful solemnity, the people are told they are every moment exposed to fall into hell, and under the burning wrath of an highly offended God; that their children are naturally heirs of endless vengeance, and that there is but one way for any escape, which is to adhere strictly to their testimony, and receive it as the word of God. A fearful trembling now seizes weak and delicate nerves, and the power of sympathy conveys the action to the more strong and stable, and the conclusion becomes general, that the man is sent of God, and that to reject his doctrine, will expose the people to all the threatenings which are so positively denounced.

This method of deceiving the people was not introduced of a sudden, it was brought on by degrees and established by custom and tradition; so that now the business goes on as regularly as other employments in society. The old foxes know exactly when the young are fitted for their labors and the people are already prepared, waiting and longing for the deception.

As has been remarked, the fox unites in his nature both cunning and cruelty.— For this reason Jesus called Herod a fox. He was told to depart because Herod would kill him. To this he replied; "Go tell that fox, behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." This cunning and cruelty are plainly discernable in the false teachers of religion. They are cunning to deceive, and cruel to torment the deceived. In the chapter where our text is recorded, the Lord accuses the false prophets of crying peace; and there was no peace." So false teachers now inform the people that if they will receive their doctrine they will have peace; but the fact is, there is no peace in believing their testimony; for they prophesy out of their own corrupt and partial hearts, and the doctrine they preach is like the hearts which invent it, full of craft and cruelty. It affects a great deal of compassion and love for the people, who are exposed to the eternal unmerciful vengeance of God, and the people think that these teachers must be remarkably kind to use such constant endeavors to deliver them from the hands of such an enemy as God is! Being deceived they cannot reason. If they could reflect, and calmly reason on the subject, they would see at once, that if these teachers, were in reality so much better than God, as their preaching represents God would not have sent them. If God were an enemy to his creatures, in room of sending such loving creatures as these foxes pretend to be, would send his messengers of vengeance and cut them off at once. When the deceit has succeeded, and the people believe in the false doctrines which are inculcated, have they any peace? Have they any rest? Do they enjoy quietude? No, they have no peace, no rest day nor night. What is the matter? The fact is, the creed in which they are taught to believe is full of cruelty, and teaches them that they are every moment in danger of worse consequences than can be represented by any similitude in nature.

We are informed that the fox will cunningly feign himself to be dead, will stretch himself out in a lifeless posture, by which he induces the fowls to light on, or near him, when, in a sudden and nimble manner, he snatches and devours them. So false teachers cunningly feign themselves to be dead to the world, to have no desire for earthly riches, honor, or power by which deceit they draw the people into their very jaws, and between their sharp cutting teeth. Of all classes of community none have a greater thirst for riches, honor and power than these false teachers. They are continually laying plans, and contriving schemes to get power into their hands, and at the same time pretend to be dead to the world. This is acting the fox faithfully.

In delineating, illustrating, and defending their creeds, false teachers resemble the cunning of the fox of the wilderness in several respects. Where this artful animal burrows in the ground, he takes care to have several outlets, so that if he be attacked at one of them, while his adversary is looking out for him at that place, he makes his escape at another, and is gone long before his adversary knows it. Thus do false teachers; they endeavour to hide themselves in as great obscurity as possible, but if inquiry and argument pursue and find them out, they have taken care that they have more ways than one for an escape. If they are attacked on the principle of the works of the creature, as matter of justification to eternal life, and if the argument is like to bring them out to the light, they make their escape through the well studied avenue of partial, sovereign grace and particular election. If, on the other hand, they are questioned in a skillful manner, on the doctrine of partial election, and if they find no way to defend this scheme, all at once they tack short about and are pleading, in a most tender and affectionate manner for the free offers of salvation to all, and laying it down in the most solemn manner, that all are invited to come in welcome to the gospel feast. Thus the fox is gone.

The art practised by the fox to elude his pursuer in the chase is a very fit emblem of the cunning craftiness of false teachers, "whereby they lie in wait to deceive." Like the serpent, the fox never runs on a straight line. He makes frequent crooks, running this way and that way and appears to one unacquainted with his cunning, to get along but slowly and to care but little whether he makes his escape or not. But all these crooks are designed to puzzle his pursuer and embarrass his speed. This method is employed until one more perplexing is found to be necessary, when the fox sets himself to crossing its own track, running round and round, forming the most difficult labyrinth from which he makes a sudden leap as far as possible, leaving his pursuer to seek him in the labyrinth which he has left, while he makes the best of his way to another difficult place. In like manner do false teachers commence their discourses, by taking care to avoid a straight line of simple truth; they run a little way, pretending that the divine Being is all love and grace to mankind, is the same yesterday, to-day and forever, that the most entire confidence may be safely placed in his wisdom, power, and goodness; but immediately they take a turn and represent him as capable of having his mind so changed as to burn with implacable vengeance towards those who do not conform to their doctrine. If they are followed closely and questioned concerning the consistency of their story they will begin to cross their paths, contradict what they have said, run into the doctrine of predestination, and from thence back again. In one breath they will hold to election and reprobation, in the next call on all to repent and be saved, and when called on to explain these contradictions, they take a leap into mysticism, call it all a holy mystery, which carnal reason cannot understand, and thus, like the fox, make their escape.

This kind of preaching has been practised by false teachers, until many of the sensible people in Christendom have been driven to give up all belief in divine revelation, and to seek for rest in moral philosophy, without the assistance of revealed religion. Perhaps no foxes ever represented false teachers more to perfection, than the three hundred which Sampson caught, fastened together, two and two, with fire brands between each pair, and sent among the standing corn of the Philistines. This was an effectual method of destroying those extensive fields of wheat, on which the Philistines depended for bread. If these foxes could have agreed to run a straight course they would have done much less damage to the fields of corn; but agreeably to their nature, they ran crooked, and while one would attempt to go one way; his companion would take a leap the other; in this way, they went in every possible direction, while the firebrands served to increase their efforts to burn the corn. In this manner false teachers are covenanted together but with no disposition which harmonizes their hearts; and while one runs in one crooked path, another attempts to draw him in a different way quite as crooked; while all the time they are rendered even furious with a sort of "strange fire," which characterizes their doctrines, and produces a zeal not according to knowledge. This fire is scattered every where, and in every place into which these false teachers run; while that reason, understanding, and knowledge, which to moral beings is moral bread, is all prostrated and consumed by these false teachers and the fire they carry with them, as was the corn of the Philistines by the foxes and the firebrands.

As has been already noticed, St. Peter has presented us with a comparison of the false prophets among the people of the Jews, and the false teachers that should rise in the christian church; and it may be profitable to us to notice a few particulars which may serve to mark the distinction between true and false prophets and teachers. In the days of the prophets of Israel, the false prophets were vastly more numerous than the true prophets of God. At one time the prophet Elijah stood alone, while the prophets of Baal were four hundred and fifty; but whether the disproportion is as great now, or not, we may not pretend to say; though if we may know them by their fruits, as our Saviour directs; it would not be very difficult to compute their numbers.

One infallible mark of a false prophet or teacher, is, he has a disposition to persecute the prophets of the Lord; and thus do the many false teachers in christendom persecute, as far as they can, the few, who dare to testify the truth as it is in Jesus, and disprove their doctrines of error.

The distinguishing trait which St. Peter has given of false teachers is, that they should bring in damnable heresies; and he tells us what these heresies amount to; "Even denying the Lord that bought them and bringing upon themselves swift destruction." All false doctrines, in one way or another, deny the Lord that bought us. They will either deny that Jesus gave himself a ransom for all men, or what amounts to the same thing, they will deny the final efficacy of this purchase. And when the false teacher treats on the great subject of the Saviour, he has ready at command, studied methods of professing to believe in him, and of holding him up for others to believe, and trust in while at the same time he runs his whole doctrine in such a crooked, doubtful course, that about all he says he finally contradicts. False teachers who deny the Lord that bought us, do this work in an artful, cunning manner, they know it will not answer to profess to deny him in full, because this would be no deception; people would pay no attention to their testimony. But they pretend to believe in him and to be his faithful ministers. They pretend to understand the deep mysteries of his doctrine, which are so very intricate that none but themselves, who have in a special manner, been let into the secrets of God, can possibly understand. It belongs to this crafty scheme of error, to make the people believe that they must depend on what the teacher says, take his testimony on his bare word, and to think it a crime to attempt to reduce it to rational principles.

Reason is one of the greatest enemies with which false teachers have to contend; they, therefore, endeavor to persuade the people to view reason as carnal, and inimical to religion, and by all means to lay it out of the case entirely. All this is necessary in order to prepare the mind to believe the strange and unreasonable notions which they have to impose on the simple. These intimations, my friends, are what you know to be facts; you have heard false teachers speak of the revealed will of God, and of his secret will; you have heard them compared his revealed will with his decreetive will, and undertake to tell the difference. You have heard them speak against our reason, and endeavour to point out its dangerous tendency; you have heard much said about hidden mysteries, into which we have no right to inquire; yet these very mysteries are the subjects on which these false teachers continually dwell and in which they require the implicit faith of the people.

Prepared in this way, and armed in all this guise the fox takes his course, and practises his work of heresy, even denying the Lord that bought us. If one, who dares to exercise his reason, and has boldness enough to question this false teacher, asks him how we should understand St. Paul where he says that God "will have all men to be saved and to come unto the knowledge of the truth?" he cunningly looks forward to see what the subject is leading to; he sees that its natural tendency is the salvation of all men. What now must he do? To allow this would not deny the Lord that bought us; he immediately replies; It is God's revealed will that all men should be saved, but not his secret, decreetive will. If he should be asked why God should reveal a will which is contrary to his decrees, he replies, that God is a sovereign and has a right to do as he pleases, and that we have no right to inquire into his secrets. If the conversation be continued, and the passage brought up again, this false teacher will tack like a fox, and say, the word *all* does not mean *all without exception*; and then he will run with triumph for some time, contending that there are passages in scripture, where the word *all* is used in a limited sense. Thus, like the fox, he crosses his own track.

If this false teacher is under the necessity of explaining St. Paul's testimony, that the one Mediator gave himself a ransom for all men, at one time he will say, that St. Paul meant all the elect, not all the impenitent. But if the arguments press him hardly, he will be sure to shift his ground, and say, that Jesus did give himself a ransom for all conditionally; that is if they will repent and believe. Thus he

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contradicts himself on every subject. St Peter says, that these false teachers "bring upon themselves swift destruction." And this, my friends, is verily the case; for if we deny the Lord that bought us, this very denial is our own present and swift destruction. Our own confidence is destroyed, our hope demolished, our peace given to the winds, and our fears and horrors awakened.

Let us then turn away our ears from hearing those doctrines, which deny the Lord that bought us, and let us learn of him who is wisdom to the foolish, righteousness to sinners, sanctification to the unclean, redemption to the captive, and life to the dead.

## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, APRIL 30.

### WALDOBORO' MEETING-HOUSE.

From certain articles and a notice in our last, relative to the appointments both of Rev. Mr. Mitchell and the Editor to preach in the New Meeting-house, so called, in Waldoboro' on the last Sabbath, the reader may have inferred that a contest must have taken place on the question of right to the house on that day, and may also have the desire to learn the issue of things. For the sake of meeting such a desire, as well as to exhibit the exclusive and unaccommodating spirit by which the enemies of universal grace, in their hostility to our cause, appear to be governed, we will endeavor to give a brief statement of the facts as they occurred.

It is not necessary, in this place, to argue the question of right to the house;—this question is now in a fair way to be legally settled, as we trust it may be, by the Supreme Court of the State. We will only observe, in general terms, that the house was erected in 1820, not by any parish, Society or any other incorporated body, but by individual subscription, it being secured to every subscriber, in the articles of agreement, that he should own the house in proportion to what he paid. Persons of several religious denominations united in building the house. Nothing was said in any of the writings or doings of the proprietors by way of giving to any one order the exclusive right to the use of the house or pulpit. On the contrary, every thing was done in the most liberal manner; when the house was dedicated, ministers of two or three different denominations were invited to assist, and did take part, in the dedicating of it to the common God and Father of all. At that time, Rev. D. M. Mitchell, an orthodox Congregationalist, was preaching in town—having no Society or incorporated Parish. He was invited to preach in the new Meeting-house. He accordingly took possession of the pulpit and has remained in the undisturbed occupancy of it until the last week. Within the last year a Universalist Society has been legally incorporated in Waldoboro'. Twelve of the members of this Society are Proprietors in the house; fifteen of the members of the orthodox Society (which was incorporated we believe in 1824) are also Proprietors. The remainder of the shares are owned by persons connected with other orders. On the 3d of April, due notice being given, a meeting of Proprietors took place. At this meeting it was agreed that the Universalists should occupy the house on the next last Sabbath. Mr. Mitchell was notified of the fact by a Committee, giving him reasonable notice to make arrangements for his meeting in some other place. To this notice Mr. M. replied that he should not give up the house on that day unless legally dispossessed.

In this situation of things, one of the Committee of the Universalist proprietors came, on Wednesday of last week, to Augusta, to invite and urge me to go forward and assist them in the assertion of their rights to the house. Believing it to be my duty to render my services when they became necessary to the maintaining of the rights of our friends, I consented to go and preach in any place in Waldoboro' on the Sabbath where the Committee should direct. But first, I deemed it proper to address a note to Mr. Mitchell, by Gen. McCobb, which I did, saying that as I had consented to preach in the Meeting-house on the day referred to, and as he had expressed his intention of preaching there at the same time, I should be happy to meet and confer with him at Gen. McCobb's on Saturday evening with a view to an amicable and satisfactory arrangement between us as to the times when our respective services should commence. Saturday I rode to Waldoboro'. In the evening I received a note from Mr. Mitchell, declining, for sufficient reasons, to meet me at Gen. McCobb's, and proposing that I should call on him at his house at 8 o'clock. Accordingly, in company with two of my friends I waited upon Mr. M. at the hour assigned. With him in the room were six or seven (we are unable now to say which number,) members of his church and Society, who had been chosen on Saturday to guard the Meeting-house and defend his right to the pulpit. Mr. Mitchell received me very hospitably. So far as any thing took place personally between us, it gives me great pleasure to say, nothing was said or done calculated to give offence;—on the contrary we parted in the spirit of friendship. But he could consent to no arrangements whereby I should preach in the house on the approaching Sabbath. Our interview being unavailing, I explained to him my views on the subject—stating that if I entered the house according to my appointment, I wished him distinctly to understand I should do so not out of any disrespect or want of friendship for him or his people, but for the purpose of aiding my friends in the assertion of their rights, and with a view to place the subject in such a situation as that the question of right might be legally settled.—With these views on my part, he appeared to be satisfied; and after assuring each other that if we met together in the house on the Sabbath, nothing personally unbecoming should take place between us, I retired to my lodgings at Gen. McCobb's.

The morning came. The heavens above and the earth below united in the threatenings of an impending storm. The Committees of Mr. Mitchell's friends, before introduced to the reader, had Saturday evening taken the precaution to secure the doors of the house and of the pulpit by strong locks, and had fastened down the windows—all for the purpose of keeping the "Jacobins and heretics," as they were publicly and contemptuously called, from entering the house and enjoying their rights. Early in the morning the Committee of Universalist proprietors, went to the house to see that it was opened. Finding it closed against them, they took the doors, including that belonging to the pulpit, from the hinges and laid them aside. Both sides were under military leaders, and thus the "tug of war" commenced. Shortly after the house was thus

opened, and the Committee who opened it had returned, the orthodox Committee with Mr. Mitchell went to take possession of the house. Anon the Committee of the Universalist proprietors repaired to the meeting-house. They found the "guard" stationed at the door.

"Seven strong men in buckram suits," threatening to use personal violence on any one, excepting Mr. Mitchell, who should attempt to go into the pulpit on that day. They had not taken measures for the procuring of "Jack Downing's bean poles," and consequently they had neither rods, staves nor swords (as similar authorities had in a similar case about 1800 years ago,) but they had fists which they could both shake and apply, and these were shaken and applied. One of our Committee, Dr. Manning, attempting to ascend the pulpit stairs, was personally resisted by a very corpulent guard stationed on the stairs and filling up the passage way with his body. A tussle ensued between two or three others; but no bones were broken, though "bloody heads" were threatened by the guard aforesaid, providing it were not the Sabbath day. This was about or a little before 9 o'clock in the morning. Mr. Mitchell was present.

But to make a long story short: it was concluded that as the guard were determined to accomplish by physical force what could not be sustained by civil justice, I should, on going to the house at the usual hour of service—if I found the desk occupied, take a seat in a pew and wait the close of Mr. Mitchell's services. On going to the house, I found Mr. M.'s services had commenced; and taking a seat in the pew of one of our friends, Hon. Benjamin Brown, I listened very seriously and attentively to Mr. M.'s sermon—which, by the way, setting aside the doctrine of it, we were not displeased with. In none of his exercises did he make any allusion to existing difficulties. His service being closed, Gen. McCobb arose and gave notice to the congregation that a religious exercise would commence immediately, and that I should preach. Mr. Mitchell still retained his stand in the pulpit, and the Prætorian Guard kept their stations at the pulpit stairs and doors. The Committee conducted me to a stand under the pulpit, from which lectures are frequently delivered. On assuming that stand, I was forbidden to proceed, by the orthodox Committee. Believing that they had no right to prohibit my preaching in the house, I proceeded and went through the first service addressing a large congregation. When I closed, Mr. Mitchell's congregation were re-assembling for afternoon.

Retiring for dinner, we went to the house again after the close of Mr. M.'s exercises, and though again forbidden to preach by the orthodox, I delivered another discourse amidst some disturbance. The Prætorian guard kept on their posts as we understood till 9 P. M.

Br. St. Clair was present, and assisted me in the afternoon. He had, indeed, on the Friday evening previous, entered the pulpit and delivered a lecture. It was currently reported and believed, that Mr. Mitchell had declared, that if a Universalist ever preached at that pulpit, he never would enter it afterwards. If he did make that pledge, it is certain that he has broken it.

But we have made the story too long, and have no room for reflections. We shall only say that the conduct of the orthodox proprietors in this case is but a fair sample of the exclusiveness, unaccommodation and violence of the general body of believers in the Calvinistic creed. We regard it as an attempt to appropriate to their use and benefit exclusively the privileges of others, and this by the violation of those laws which secure to every man his proportionate rights in society.

We think it important that the question as to a right to the pulpit should be decided by law; not only because we feel a strong interest in the maintenance of the rights of our friends in Waldoboro' but because an opinion of the Supreme Court on the subject has never been given and is very important to the owners of other meeting-houses.

### HEAVEN IS LOVE.

'Behold that hovel, through whose chimneys the winter wind whistles. In its comfortless and single apartment, behold that wretched woman! See her wan cheek! It is a mother,—and on that miserable bed, her dying child! Its moan agonizes her heart. Ha! it asks for a drop of water to cool the raging fever; but first mother, kiss me. The scene is over; the mother is childless; the spirit has gone to the throne of its Father; but it has gone educated. That mother, in her wretchedness and in her poverty, had yet opened a fountain of love in the heart of her child. It flowed in the desire for that caress; the fountain will flow forever; it is the water of life; it is the element of worship; it is heaven.'

The above eloquent observations are from an Address delivered at the late annual meeting of the Boston (Unitarian) Sunday School Society. The extract, is copied into the April No. of the *Spirit of the Pilgrims*, for the purpose of ridiculing it. The ridicule of the editor is directed to the representation that love is "the water of life, the element of worship—HEAVEN." If heaven is not love—if love is not the element of worship, we should be very glad if the editor of the *Spirit* would inform us what is.—What kind of a "heaven," pray, do the orthodox hope for, if it is one in which love is not to be the element of worship and of bliss? They will yet name the other region "heaven." In that they will find an entire absence of that love which they are pleased to ridicule.

CHRISTIAN INTELLIGENCER. Our name seems to be coveted by our adversaries. Sometime since we mentioned that a Calvinistic paper had been commenced in Ohio under our title. We have now to say, that proposals have been issued for publishing a paper in New-York, to be called the *Christian Intelligencer*. It is to be devoted to the interests of the Dutch Reformed Church. No one has any exclusive title to a name, it is true; but we caution the public not to charge to our account orthodox articles which they may see travelling through the country over our name. This paper will not consider itself responsible for what others may say.

Rev. WILLIAM S. BALCH has been invited to the Pastoral charge of the Universalist Society in Watertown, Mass.

Rev. THOMAS J. GREENWOOD has received an invitation to settle as Pastor of the Universalist Society in Sandy Bay Village, Gloucester, Mass.

Rev. ALFRED V. BASKETT has been invited to become the Pastor of the Universalist Society in Dedham, Mass.

### COMMENDABLE.

The Society of Universalists recently formed in St. Albans, Vt. have established a Universalist Circulating Library, as a means of their own and other's improvement in religious knowledge. The collection consists of the most approved works by Universalist authors. To other Societies, we say, "Go ye and do likewise."

### INSTALLATION.

Rev. JOSEPH P. ATKINSON was to have been installed Pastor of the Universalist Society in Hingham, yesterday.

### NEW SOCIETY.

We learn from the Religious Inquirer, that a Universalist Society was formed in Middletown, Conn. about the middle of the present month. "The Universalists in Middletown are numerous, intelligent and respectable." The Meeting-house in M. is constantly subject to the use of Universalists at all times.

"The Union Association of Universalists," is to meet in Centreville, Montgomery Co. Ohio, on the fourth Saturday and Sunday in the present month.

### ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

#### THE SCRIPTURES—NO. 5.

The same arguments which we have used to prove the correctness of the Mosaic history, will apply to the history of the Jewish nation, from the times of Moses through succeeding generations, as contained in the books of Joshua, Chronicles, Kings &c.—This history was not written, we conceive, by extraordinary inspiration, but these books contain, and have handed down to us, truths which were written or spoken, under the inspiring influence of the spirit of God, as well as common historical facts. And we do not conceive that it is any good argument against the truth of prophecy or the belief in extraordinary inspiration, that the prophets sometimes abused the power which was given them.\* Men of all ranks have done this, and why not the prophets? Again it must be considered that they lived not in a Christian, but in a Jewish age; and it is one of the glories of Christianity, that it condemns all which Moses condemned, and even what he permitted to the people of a dark age, because of the hardness of their hearts and the blindness of their minds. Some of the disciples of Moses were permitted to call down fire from heaven, but this was forbidden to the followers of Jesus Christ.

But to return from this digression. It did not require the miraculous agency of the Deity to record the existence and acts of Joshua, or David, or Solomon. And what is said of them in these histories is not told to us by God, but by men; and is entitled to the same credit with any thing else which is related by men of truth, liable unintentionally to err. The writers of these books do not pretend to derive their information directly and specially from God, but tell us themselves that they gathered the materials for their histories, from the books who sung of the deeds of the heroes of Israel, from records which they believed to be authentic, from tradition and from what they saw themselves.

Now it has always been the custom for the bards of every country, to exaggerate the facts of their heroes, and to make their deeds appear beyond mortal power. And hence what was gathered from the songs of the bards, may be true in the main, but exaggerated in the detail. And in some of their most marvellous narratives, they refer us to the sources from whence they obtained their information. Of course the truth of these things does not as is often supposed, depend upon the veracity of God, or even upon the faithfulness of their immediate historian—but upon the literal correctness of the song of the poet, and of the popular tradition, or the veracity of former historians. The compiler of these books, did his duty when he embodied things as he found them; he has left it to us to strip the song or tradition of its gloss, and ascertain if possible the simple fact upon which it was founded.

The four gospels and the acts of the apostles are also historical; and as a history are to be considered as affording more evidence of general correctness in their details, than the histories of the Old Testament; because most of what is related by these historians was seen by them or they had their information from living witnesses. But even the writers of these histories do not pretend that the veracity of God is at all concerned in their narrations. What they relate of Christ and of his apostles and disciples, they relate upon their own responsibility. And as their moral character affords indubitable evidence that they were men of truth, we are bound to believe their history, unless we can be well persuaded by the evidence of circumstances, that they were misinformed. This could but seldom happen, as the acts were performed in the age in which they lived; though it sometimes might happen as they would necessarily depend upon common report in many instances, which sometimes might be in some degree erroneous. If we should be permitted to select any examples we should take that which is related of the swine that ran down a steep place into the sea and perished in the waters. Of this it is said that those who kept them fled and told it in the city. Of course it is very probable that the historian learned this circumstance from common report of "those who fled and told it in the city" and the correctness of this narration, depends upon the truth of the common report. Several years had elapsed after the miracle which restored the mad man to his senses had been performed, before the pen of the historian had recorded it; and common report to make a wonderful miracle still more wonderful, many have added the story of the swine. We do not mention this as our own fixed opinion, for we have never thought deeply upon the subject; and would offer these remarks rather by way of illustration to what we have said, than as our own faith on the subject. The miracles of Jesus were of such a kind as cannot be disputed and the testimony on which they rest cannot be shaken—they were all miracles of mercy and not tricks to awe the populace or excite their wonder.

If the historical narrations of the gospels be incorrect any where, it must be in some unimportant particulars, which did not require that attention which matters of more moment did. For instance, they all relate as a fact that Jesus Christ was crucified and that he rose from the dead; while in detailing the particulars of this event, they differ in unimportant points. It is an important

\*We speak of the acts of the prophets as recorded in these books.

fact that Jesus "died and rose again." But how he was entombed and who saw him first after he was risen are not of so much importance. And they related the circumstances which attended the crucifixion and resurrection of Jesus, as they had learned them without comparing the accounts—which is an evidence that they were above suspicion and were too honest to think that future deists might cavil at the supposed disagreement in their accounts.

In the apostolic age it would seem that there were many false acts attributed to Christ and his followers, and some histories written which abounded in errors. Luke wrote his gospel, it is supposed, to correct these false accounts. But neither he nor Matthew nor Mark nor John pretend to have derived the materials for their histories from the extraordinary inspiration of God; but from what they were told by others and what they saw and heard for themselves. Luke states this expressly in the preface to his gospel. "Forasmuch as many have taken in hand, to set forth in order, a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye witnesses and ministers of the word, it seemed good to me also having had perfect understanding of all things from the very first, to write unto thee, in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed."

The historical part of the scriptures then does not depend upon the veracity of God, but upon the veracity of men. But we must remember that they were men, especially Moses and the apostles of our Lord, who wrote and acted under the influence of strict virtue, or, as it is said in our motto, under the guidance of a holy spirit. Men who enjoyed the confidence of God and of Jesus Christ and who were chosen and instructed by them to communicate important truths to the world; and are therefore entitled to our confidence and their narrations to our faith, in every important point, and our charity for their errors if they have committed any.—And if from wrong information or from an indisposition to alter what was before recorded or told, those things, if there be any, which we cannot readily believe, are not to be met with a sneer, nor are they to be charged with deception. And it is always true, that men of pure hearts, while they will not deceive others, are liable themselves to be deceived. And we should reject no part of their testimony without the most convincing proofs, that they were in error; and we should never reject it merely because we do not understand it, though we may not possess equal confidence in every part of it. J. W. H.

"For when nature and creature are known to be the only theatre of evil and disorder, and the holy Deity as that governing Love, which wills nothing but the removal of all evil from every thing as fast as infinite wisdom can find ways of doing it, then whether you read of *Fire and Brimstone*, or only showers of *Heavenly Manna* falling upon the earth, it is only one and the same Love, working in such different ways and diversity of instruments, as time and place and occasion had made wise and good and beneficial."—Rev. William Law, *Author of the Serious Call.*

[For the Christian Intelligencer.]

#### THE SCRIPTURES—NO. 6.

If we had the ability, we have neither time, nor room to write an elaborate defence of the scriptures; nor an inclination to do it gratuitously—we are willing to do our part in this species of charity and benevolence, but should do wrong if we permitted it to take up that time which more imperative duties demand. We shall therefore merely seize upon the more prominent parts in the cavils of the sceptic, and start some leading points for the reader to improve. We have already admitted the objections of the unbeliever with respect to the nature of scripture history, and have found that it weighs not a feather against the truth of it. Before we proceed to a consideration of the Revelations and the morality which the bible contains, we will notice some of the most common objections brought against the correctness of its history.

One of these objections is the supposed impossibility of a common origin for all mankind. Here we will not attempt to bring any argument from the scriptures, though they would furnish us with many good ones—we will merely adduce the circumstantial evidence which language affords in proof of the common origin of all mankind as related in the Mosaic history. How fast language will change, we need only go back to the days of Spencer and Chaucer for proof—and a separation into different communities with little or no communication, would hasten this change, and make it still more marked. And if they retained any terms in common it would be those which would express their ideas of God and man and his mortality and immortality, the most common animals and the most significant relations. And this we find to be the case with respect to mankind, and by this simple fact we trace them to the common origin ascribed to them by Moses. "The genuine terms says Dr. Good for the Deity are *El* or *Allah* [Hebrew] *Theus* or *Deus* [Sanskrit] and *God* [Persian]." These proceed from the same quarter of the world, and that too which Moses designated as the cradle of the human race. "And beside these there is scarcely a term of any kind, by which the Deity is designated in any part of the world, whether among civilized or savage men the same term which designates the supreme God (Alalalla) the God of Gods in the Philippine Isles, stands for the same idea in Sumatra. And if I mistake not the term *Yehowa* of the American Indians, expresses the same idea with the *Jehovah* of the Hebrews. And as many of their religious ceremonies resemble those of the Hebrews, this circumstance has induced some writers to suppose that they derived their origin from the ten lost tribes of the Jews. But although this is not so clear, yet it goes far to prove their Asiatic origin and to establish the Mosaic account of the primitive ages.

The names by which we distinguish the male parent as *papa* and *father* both of which are common to the Greek under the forms of *pappas* and *pater* and the former of which is "obviously a genuine Hebrew term" [Dr. Good] "and there is scarcely a language or dialect in the world, polished or barbarous, continental or insular, employed by blacks or whites, in which the same idea is not expressed by the radical of one of these terms." The most common etymon for death says Dr. Good is *mor* or *mut*; sometimes the *i* and sometimes the *f* being dropped in the care-

lessness of speech. It is *mut* in Hebrew and Phœnician and *mor* or *mort* in Sanscrit, Persian, Greek and Latin." And as all our readers have probably read Co. K's voyages to the Polynesian Islands, they will readily remember the burying place at Otaheite, which is called *mor-ai*. The last syllable *ai* is common to the Greek, and means a place or region, precisely as it does at Otaheite—*mor*, dead; *ai*, region; the region of the dead.

"The radical idea of the word *man*, says Dr. Good, is that of a thinking or reasonable being," and is as extensive as that of *Father* and the word *Satan* has the same meaning in New Guinea, as in ancient Judea. "The term *name* also runs through all languages almost without alteration of meaning or spelling. And the term *regent* which signifies ruler or king is in some form and "ever has been in equal use among all nations." Cattle have always been the companions of man and the word *gouah* in Hebrew imports a herd, *ya* in Greek means a yoke of oxen in Sanscrit *gava* is an ox or cow, in Persian (ancient and modern) it is *g* or *u* in German *kuh* among the Hottentots *kocse* and the English, *cow* for the female.

"The science of computation is founded upon the same principles among all nations, savage and civilized; and this is another powerful evidence that the human race are derived from one parent stock. However much language might change in scattering a community, the art of computation could only be altered by an arbitrary law, and without this it would continue the same among all branches of the family however widely scattered; although the terms by which numbers were designated would necessarily change, by the same law which would alter other terms—we accordingly find the same decimal gradation of Arithmetic wherever numbers are used. And "whence comes it to pass" says Dr. Good "that wherever a human community has been found, they have never even stopped short of, nor exceeded a series of ten, in their numerical calculations and that as soon as they have reached this number they have uniformly commenced a second series with the first unit in the scale—one, ten, twenty, three, ten, four, ten, till they have reached the end of the second series, and have then commenced a third, with the next unit in rotation." This is in itself enough to convince any candid mind, that human language had a common origin, and that the human race sprung from one common head. It would be a good evidence whereon to build this hypothesis, if Moses had said nothing about it; and would have been perfectly satisfactory to the sceptic, had Moses been silent on the subject, and this theory been started by Hume or Voltaire.

Another objection to this history would be, perhaps, that we have no evidence that it was written by Moses—we are ourselves far from supposing that it was—we believe however that it was compiled by Ezra, or some one else, from documents left by Moses and Joshua; and perhaps should not attribute so much of it to the pen of Moses or Joshua, as some others. The books attributed to these individuals abound evidently with glosses, added by the compiler whoever he might have been, and which it is not always possible to distinguish from the true text. But imperfect as they probably are, they contain a valuable history, which like some ancient structure retains marks of its original grandeur and beauty, though defaced by time or improved by more modern architects.

J. W. H.

"To say therefore as some have said, 'If God is all love to fallen man, how can he threaten or chastise sinners,' is no better than saying 'If God is all goodness in himself, and towards man, how can he do that in aid to man, which is for his good?' As absurd as to say 'If the able physician is all Love, Goodness and Good-will towards his patients, how can he blister, purge or scarify them, how can he order one to be trepanned, and another a limb cut off?' Nay so absurd is this reasoning, that if it could be proved that God had no chastisement for sinners, the very want of this chastisement would be the greatest of all proofs, that God was not all Love and Goodness towards man."—William Law.

[For the Christian Intelligencer.]

#### REMARKS ON 1 CORINTHIANS XV. 29.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

This passage is generally thought to teach baptism for the dead, or to imply that it was practised in the Corinthian Church. It is not my present design to inquire what is intended by the phrase "baptized;"—that is, to ascertain whether water baptism is intended, or the baptism spoken of by our Lord—Mark x. 38, 39, but shall confine my inquiry to the question, Who is intended by the *dead*, for whom the living are supposed to have been baptized? I shall offer a few remarks calculated, or at least intended, to show, that the text neither teaches baptism for the dead, or implies that it was believed in, or practised by any one. We are under important obligations to the unbelieving Corinthians for the luminous dissertation on the resurrection of the dead which their unbelief elicited.—By unbelief of the Corinthians is intended their scepticism in relation to the resurrection of the dead for it is evident from the Apostle's address, that they were as well established in the faith "that Christ died for their sins according to the scriptures, and that he rose again on the third day," as recorded in them, as was St. Paul, or any one else. And it is no less evident that he has adopted his language to their faith in the resurrection of Christ, connected with their disbelief in the resurrection of the dead, and argued hypothetically from these discordant principles, as follows, viz. "Now if Christ be preached, that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, then is not Christ risen. And if Christ be not risen, then is our preaching vain, and your faith also vain.—Yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not then is not Christ raised; and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable!"

No fact, it is believed can be more explicitly stated, than is the sentiment in the foregoing quotation, that the resurrection of Christ, and man's future existence are truths inseparably connected; and that they must stand or fall together; and also that faith in Christ unconnected with faith in the resur-



of the dead, affords no possible ground for hope in Christ beyond this life. According to the Apostle's statement, if we admit that there is no resurrection of the dead, then we must also admit that Christ is risen from the dead. And if Christ be not risen, then he also has perished, the same as we others who are fallen asleep in him. Again, if we admit, as is contended by some, that the heathen notion of transmigration of souls at death (so called) is one of the truths of the Christian religion, how shall we avoid the conclusion, that St. Paul was an innovator upon the doctrine of Christ? I would not all due respect for St. Paul's honest opinions who believe that man is not dead when all the days of his life are ended, ask if it is not reasonable to believe that some of the Corinthians were baptized in, or for, the resurrection of Christ? If this question is answered in the affirmative, I would further ask, is it not also reasonable, and in accordance with the hypothesis, upon which the author of our sermon reasoned with the objectors to a future resurrection of the dead, to understand the question which heads this article to imply that those who were baptized for Christ, were upon the hypothesis that "the dead rise not at all," the persons baptized for the dead? Verses 20 to 28, inclusive, our author's language is not hypocritical, as it is in the preceding quotation, but is, on the contrary, a plain declaration of facts unconditionally, without reference to the heathen notion, that man has immortality independent of a resurrection from the dead, viz.:—"But Christ is risen from the dead, and because he is the first fruits of them that slept. For since by man came death, by man also came the resurrection of the dead." For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ, the first fruits, afterward they that are Christ's at his coming. Then cometh the end when he shall have delivered up the kingdom to God, even the Father. For he must reign, till he hath put all things under his feet; the last enemy, that shall be destroyed, is death." &c. "When all things shall be subdued unto him, then shall the Son also be subject unto him, that put all things under him, that God may be all in all. Else (otherwise) what shall they do which are baptised for the dead?" That is, if the preceding statement in relation to Christ's subjugation of all things to God, and the resurrection of the dead, at the time called the end, are not true and faithful sayings, what shall they do which are baptised for the dead? For upon the hypothesis, that the dead rise not at all, Christ is not risen. Why then are they, who say that there is no resurrection of the dead, baptised for Christ? And why stand we in jeopardy every hour for the Name of Christ? For if the dead rise not at all, ye are yet in your sins; and the resurrection of Christ is of no more advantage to us, than it is to the beasts that perish.

FRANKFORT.

[For the Christian Intelligencer.]

## SHORT SERMONS—NO. 15.

TEXT. *Bring you good tidings.*—Luke ii. 10. People of a doubtful or unbelieving state of mind, sometimes, put the question, who has ever been there, and came back to tell about heaven?

Admitting the Bible to contain a true history of past events, and this, both Jews and Christians confess, and even heathen writers confirm, then we are prepared to answer the question, who has ever come from heaven? This angel who brought our text. In which are contained three subjects worthy our consideration.

First the truth of these good tidings. Second the nature of them.

Third the extent of them.

First the truth of these good tidings.

1. An angel of the Lord brought them in sudden and glorious manner.

2. A multitude of the heavenly host confirmed the truth in a song of glory to God in the highest, peace on earth and good will to men.

3. A sign given was the babe wrapped in swaddling clothes lying in a manger. Not in a king's palace, nor house of the high priest.

4. Plain, honest shepherds testified to what they saw and heard. While watching their flocks by night, they could contemplate the moon and stars, and be led to adore their Maker. Their employment was calculated to make them faithful and merciful. They made known to others the good news that a Saviour was born.

5. Wise men from the east, led by an extraordinary star, came to the land of Judah at the time, to seek and worship him who was born king of the Jews; and presented to him precious gifts.

6. Joseph and Mary, the parents of Jesus, had been to Bethlehem, to be taxed by Augustus Caesar, the Roman Emperor, when they entered the manger, because there was no room for them in the Inn.

7. The truth of these good tidings, was confirmed by the life, miracles, prophecies, sufferings, death and resurrection of Jesus Christ.

Second. The nature of these good tidings, is expressed in the term, *great joy*. Nothing gives the spirit of man so much happiness as great joy. And there is no joy to be compared with the joy of salvation. The salvation Jesus accomplishes, delivers sinners from sin and death, and confers holiness and eternal life. All earthly joys are transitory, when compared to the spiritual joys at God's right hand. Whatever man can enjoy, while his Saviour lives, is contained in the good tidings, brought from heaven to men, by the angel of the Lord, in our text. The joy of pardoned sin, of peace in believing, and that the Lord Jehovah reigns forevermore, satisfies the thirsty soul of man. Riches, however, and sensual pleasures give a degree of joy to mortal creatures, but these must fail when mortality shall be swallowed up of life. Soon earthly good things must be left behind, and man go the way of all the earth, but a hope in Christ, the Saviour of lost men, will give joy unspeakable and full of glory.

Third. The extent of these good tidings next calls our attention. Good tidings to some of mankind are found in every religious creed. But let us compare the extent of them with those contained in our text. It is usual for christians when they are about to promulgate their peculiar views, to appoint some able individual to draft their creed, and then others ratify and publish it.

One very common creed thus drawn up is found in a little book, sometimes called the Primer. There we find the following question and answer. "Did God leave all man-

kind to perish in a state of sin and misery? Answer, God out of his mere good pleasure, from all eternity, elected some to everlasting life, did into a covenant of grace to deliver them out of a state of sin and misery, and to bring them into a state of salvation by a Redeemer."

Who cannot see the difference between the creeds of men, and the heavenly creed? The creeds of men, say God will save some. This gives some degree of joy. But the creed which the angel brought from heaven, and which a multitude of the heavenly host praised God for, contains good tidings of great joy to all people. Which is best?—Which is the most God-like, Christ-like, heaven-like? Which have we most reason to believe to be true, as well as gracious?

This may seem strange to imperfect mortals. Selfish creatures, like the Jews, may think that themselves only, can be the objects of divine love and compassion. "But God's ways are not as man's ways. For as the heavens are higher than the earth, so are God's thoughts and ways above ours." And as his attributes are equal, his goodness must extend to all the works of his power. Whatever he made, he made very good; and his tender mercies are over all his works.

Improvement.

1. In this plan of salvation, we see the love of God displayed towards the sinful children of men. Not that they loved God, but God loved them, and sent his Son to taste death for every man, to be the propitiation for the sins of the whole world.

2. Here the poor and despised of mankind may look, and learn to be patient and content and joyful. Behold the Prince of peace and of life, lying in a manger, wrapped in swaddling clothes.

3. If angels rejoice and praise God at the birth of a Saviour for lost men, how joyful ought sinners themselves to be, who have fled for refuge to lay hold of the hope set before them in the glorious gospel of Jesus Christ!

4. How wonderful the grace of God to men, that peace should be proclaimed to those who have always been at war one with another, and good-will to those who have manifested ill-will to one another!

5. Since God has manifested such love to mankind, as to send his beloved Son to suffer and die for them, we may rest assured that his word shall be fulfilled, that sin and death shall be destroyed, that the world shall be reconciled to God, and every knee bow and tongue confess that Jesus Christ is Lord, to the glory of God the Father.

## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, APRIL 20, 1830.

A Bill has passed the Senate of the U. S. making an appropriation of \$432,000 for the payment of the Massachusetts and Maine Claims on the General Government for services rendered during the late War.

A new political party is formed in New-York which bids fair to obtain the ascendancy. It is called the "working men's party." That State is somewhat remarkable for its political revolutions.

Washington, April 20.

In the Senate this morning the bill making an appropriation to pay four hundred and thirty-two thousand dollars of the Massachusetts claim for militia services, was ordered to be engrossed for a third reading. Mr. Benton, the chairman of the military committee which reported the bill, explained the nature of the claim, and the views of the committee, and gave a brief history of its condition since it was first presented to congress, concluding by saying that there was once a time when he thought he could not vote for any portion of the claim; but that since he examined the subject, the investigation had satisfied him of the justice of so much as had been approved by the auditing officers, and he should vote for the appropriation without further delay. Mr. Silsbee and Mr. Holmes, each, made a few remarks, but as there were no indications of opposition, the merits of the claim were no further urged. The bill will probably pass its last stage in the Senate to-morrow. What will be its fate in the House of Representatives it is impossible to foretell, though many of our delegation have great confidence in its final passage; but there are some crooked and unyielding tempers to contend with, which may yet defeat it.

After the disposition of a great number of private matters, the bill authorizing the President to remove the Creeks, Cherokees, and Chickasaws, was taken up, as the unfinished business of Saturday. Mr. Adams of Mississippi, a young member, the successor of the late Mr. Reed, made a speech in favor of the bill—replying to the arguments of Mr. Sprague, and giving a few cuts, *en passant*, at the pamphleteers who have manifested so much interest for these remnants of the Aborigines. When Mr. Adams finished his speech, the bill was laid on the table, and a further number of private bills were disposed of. Mr. Robbins, of Rhode-Island, is expected to speak next on the Indian question.

In the House of Representatives, the most important subject acted upon to-day was the bill reducing the duties on tea, coffee, &c. which underwent several modifications, and was finally passed, and ordered to be sent to the Senate. On motion of Mr. Reed of Massachusetts, the article of Cocoa was introduced, among those which are to be favored with a reduced duty. An attempt was made by Mr. Connor of North-Carolina to introduce an amendment, taking off the duty on Salt. The amendment was supported by Mr. Barringer from the same State, who appealed most vehemently to the people of Pennsylvania, New-York, and "abused New England," to unite with him in removing this oppressive duty. Mr. McDuffie said that he was as much opposed as the gentlemen from North-Carolina could be to the duty on Salt, and he was ready to go as far as any of them to procure its repeal, but he entreated them not to press that subject now, but to let the bill before the House pass as it was. The amendment, if adopted, would hamper the bill and prevent its passage. There was another bill, he said—one reported by the committee on manufactures—which would soon be brought before the House for discussion. When that should be brought up, it would be a proper time to introduce the measure proposed, respecting Salt, and he would then be willing to go with the gentleman from North-Carolina; but if the amendment were now pressed upon the House, he should be obli-

ged, for the reason before stated, to vote against it. In order that the bill should be permitted to take its chance upon its own merits, he called for the previous question. The call was sustained, and the bill finally passed, as stated above.

This is certainly an important measure, and one, which, it is generally believed, will be acceptable to both importers and consumers. It will probably be an aid to the Temperance Societies. If men can buy half a pint of coffee for the price they now pay for a glass of grog, many will doubtless prefer the first. It may reasonably be expected to take the place of ardent spirit. We hope no zealot for the diffusion of knowledge will ever find out that it contains alcohol. B. Boston Courier.

STEAM BOAT EXPLOSION. The boiler of the Chief Justice Marshall exploded just as the boat was leaving the wharf at Newburg, on Thursday evening. There were on board one hundred and twenty passengers.

Of the cause of this disaster, we have no certain information. It is presumed to have arisen from too great an exhaustion of water in the boilers—owing, it is conjectured, to the incompetency of the engineer. The old engineer, who has had charge of the engine for several years, was dismissed a few days since, and a new one engaged who offered his services at a reduced salary. It is proper to mention also that in order to accelerate the speed of the boat, a new boiler had lately been put in, below and it was that which burst. It was, however, built of copper, in a very substantial manner. It was the end of the boiler towards the forward cabin, which blew off, and the greatest damage was done to the boat in that direction. The boat was run ashore in a sinking condition.

A letter from the Captain, dated Newburgh, 22d April, says—I have the unpleasant duty to perform, to say, that shortly after leaving the dock at this place, about 7 o'clock, the whole front of our boiler blew out with a most tremendous explosion. Ten persons are badly scalded—three or four so much so, that their lives are despaired of. The cause at present we know not; but can say the steam was very low—the boiler well supplied with water—the gauge cocks were tried while landing and the steam continually blowing off. All is confusion. The persons most injured are the engineer, the wood passer, three firemen, two of them badly. The cook, not so badly, three waiters, one badly, two waiters, not so much. Two passengers—one badly, the other slightly. The explosion was dreadful. I happened to be standing in the most exposed situation, but received no material injury, and am doing all I can for the comfort of the distressed. One of the stand pipes was driven through the bottom of the boat, and I have hauled her on the flat below the dock. I am almost exhausted and can add no more.—I am, &c. IRA FORD.

This is the first accident which has happened on the Hudson since 1825.

American Calicoes. It is not generally known to the public that the art of calico printing, is now brought as near to perfection in this country, as it is in Europe, and that at the Eagle Print Works at the Ferry, upwards of 2000 pieces of 120,000 yards are printed weekly. We visited these works a few days since in company with a number of gentlemen from this city, and were not only surprised, but highly gratified to witness the extent and perfection to which the enterprising proprietor—Messrs. Samuel Wright and Andrew Gray of this city, have brought this branch of business. The works are very extensive, and embrace within themselves not only the necessary appendages of printing works, but shops for the manufacture of all the patterns, forms and tools which are required in conducting the establishment.—Upwards of two hundred persons are constantly employed as we before mentioned finish about 120,000 yards per week.

Those who have never witnessed the printing of cottons can form but an imperfect idea of the different processes which they undergo from their first passage over a red hot cylinder to their final finish for market. The perfect accuracy of the machinery used, the rapidity of its execution, added to the beautiful simplicity of its construction forcibly impress upon the spectator the wonderful ingenuity of man. Our attention was particularly arrested by a machine which printed with two colors at the same time, and with the same rapidity as if one color only were used.

[N. Y. Courier.]

DARING OUTRAGE.—Extract of a letter from Vera Cruz, March 21. "A few days since the beautiful brig General Morales, commanded by Capt. James Ross, cleared at the Custom House for New Orleans; she was taken possession of the same morning by 50 soldiers and officers; her rudder mangled and taken on board a man of war. She had previously been robbed of her provisions, and the Captain and crew put in prison by order of Landry. The American Consul and Capt. McCall, of the Peacock, demanded her restoration to her owners, and an explanation; but the commandant refused even to answer their notes; and when Capt. Ross asked the reason for these violent proceedings, he said it was his will, and his bayonets were the executioners of that will. I fear that this is only the commencement of trouble here. God knows whose turn next. The owners have abandoned the vessel and cargo, and trust to their own government for redress. N. Y. Courier.

The Providence Patriot of Saturday morning says—"A man was apprehended yesterday in Taunton, on suspicion of being the murderer of Mr. White of Salem. He was in company with the notorious Malbone Briggs. He has been committed for trial next week."

Information was received at New-Orleans on the 30th ult. of an insurrection among the Negroes having taken place in Opelousas or the neighborhood. It is stated that several white persons and nineteen Negroes fell in the conflict. After the refractory slaves had been reduced to submission fifteen of the ringleaders were taken and promptly executed.

The last will of Mr. White, of Salem has been made public. He left \$141,000 in legacies to various relatives; and the remainder of his property; about \$250,000 was left to Hon. Stephen White.

APPOINTMENTS BY THE PRESIDENT. By and with the advice and consent of the Senate.

DANIEL M. DURELL, of New Hampshire, to be Attorney of the United States for the District of New Hampshire, in place of Sam'l Cushman, rejected.

JAMES W. EXUM, of Florida, to be Marshal of the United States for the district of West Florida, in place of Adam Gordon, removed.

CHARLES LEARY, to be Collector of the Customs for the District, and Inspector of the Revenue for the Port of Vienna, in the State of Maryland, from the 31st day of March, 1830, vice John Ennalls, resigned.

WILLIAM PICKERING, to be Collector of the Customs for the District of Portsmouth, in the State of New Hampshire, vice John P. Decature, who was commissioned during the recess of the Senate, and rejected.

Melancholy Accident.—Died in Malden, on the 16th inst. Elizabeth Pickard, child of Dr. Isaac P. Smith, aged 6 weeks—its death was occasioned by taking the Aconitum or Henlock. The plant was raised during the past year, collected, labelled and put carefully away; but in the confusion of removing to another dwelling it was accidentally wrapped in another paper, marked "Elder Flowers;" Mrs. Smith being unacquainted with the appearance of henlock, and deceived by the mark, made a strong infusion, with which she fed her child and placed it in the cradle, and in less than thirty minutes it was a corpse!

The Fayetteville (N. C.) Observer mentions a recent instance of "Spontaneous combustion" of tanners' oil and cotton, which but for a timely discovery would have caused the destruction of one fourth of the business part of that town.

Great sale of Cotton.—A letter from New-Orleans, dated 3d inst. with which the editor of the Baltimore Patriot has been favored, says:—"The greatest sale of Cotton ever known in the United States, was effected here on the 1st inst. viz: 7,500 bales in one lot, valued at 300,000. It was sold by Wilkins and Linton, to our two great English houses, Andrew Lockart, & Co. and Calder, Brock, & Co. price 10 cents, but classed down in price for ordinary and inferior; the whole was what we term fine Cottons."

An assassination, much like the dreadful case at Salem, spread dismay at Havre, on the 20th ult. Two respectable old persons, man and wife, were murdered in the night, with poignards. No robbery was attempted; and the motive of the crime could not be divined. The lady was found dying at her writing table, with manuscript of a comedy before her, which she had been employed in composing.—National Gaz.

Remarkable eclipse of the Sun. On the 12th February, 1831, there will be an eclipse of the sun which will be very large throughout the United States, and actually annular in one third of them.

The proprietors of the proposed 'Every Day Mail' have instituted a suit against the publisher of the New York Observer, a religious paper, for announcing that the 'infidels' of that city, had proposed to publish a paper on every day of the week, Sundays included.

CONGRESS.—In the Senate, on Saturday, Mr. Holmes offered the following resolutions: Resolved, That the committee on the Post Office and Post Roads be instructed to inquire into the expediency of providing private boxes in the several Post Offices of the United States, at the request of any inhabitant, and on payment to the use of any inhabitant, of a fixed and reasonable compensation for said boxes.

Resolved, That said committee be also instructed to inquire into the expediency of prohibiting the taking of any fees, perquisites, or compensation in any form or manner whatsoever, in virtue or by color of the office of Postmaster, other than that which is expressly granted by law.

The trial of Doct. Cleveland, for the murder of a female, came on last week at Irasburgh, at the session of the Supreme Court for the county of Orleans, Vt. The jury brought in a verdict of guilty, after being out about an hour. The prisoner was sentenced to be executed between the hours of eleven and one o'clock on the last Friday of October next.

Letters from Tripoli to Feb. 8th, state, that in the preceding month, a whole mountain had sunk near Mesurate, the western boundary of the Syrtis, and all attempts to approach the elasm had been prevented by the emission of sulphurous vapours, from which it was inferred that a volcano had been formed there.

The trade of Lower Canada appears to have increased more than one-fourth within the last year. The tonnage and men registered in 1829, were, inwards, 236,565 tons, and 10,635 men; the year before 183,481 tons and 8,822 men. The clearances in 1829 were 242,259 tons, with 10,820 men.

John Smith.—It actually occurred not long ago in New York, that in a case, John Smith vs. John Smith the officer served the writ upon John Smith, the plaintiff, instead of John Smith the defendant. No wonder, when it is considered that there are upwards of 40 persons in the city bearing that name.

Imprisonment for debt.—The advocates for abolishing imprisonment will be pleased to notice that the following resolution.

"Resolved, that imprisonment for debt ought to be abolished," has passed the House of Assembly of New York, almost unanimously.

Rhode Island Election.—The Providence Advertiser of yesterday gave a majority of 125 for the National Republican Senators. Last year, the Jackson Senatorial majority was 215.—Boston Pal.

## NOTICE.

The Editor has an appointment to preach in Bowdoinham Village Meeting-house on Sunday, the 9th inst.

## MARRIED.

In Turner, by Rev. George Bates, Mr. Alanson Richmond of Wilton, to Miss Rebecca Pratt.

In Portland, on Sunday evening last, by Rev. Mr. Raul, Mr. Joseph Russell to Miss Harriet R. Howell.

In Brunswick, Mr. James Alexander, of Bowdoin, to Miss Hannah Thomas.

## DIED.

In Conway, N. H. 20th inst. George Washington Tuttle, aged 14 years.

In Jefferson, Jonathan Trask, Esq. aged 66.

In Falmouth, Mr. Lewis Morrill, of Buckfield, aged about 22.

In Northport, Mr. John Duncan, aged 78.

In Bradford, Mass. Mr. Solomon Tenney, aged 94.

In Nantucket, Thomas Gardner, a respectable member of the Society of Friends, aged 94. He was grandchild to the first white male born on the Island of Nantucket.

In Canaan, N. Y. Dr. Wm. Parsons, aged 26, son of the late Rev. Dr. P. of Amherst, Mass.

In New-York, Col. Thomas Barclay, late British Consul General to these States, aged 77.

In Braintree, Dr. Daniel Fogg, aged 71.

In Fairhaven, Mass. Mr. Ezekiel Chandler, aged 96.

He served his country in the wars between France and England, under Gen. Wolfe, and was afterwards a soldier of the Revolution, and a pensioner. His wife is still living, with whom he has lived 74 years.

## MARINE JOURNAL.

## PORT OF GARDINER.

## ARRIVED.

Thursday, April 22, Schrs. Emulous, Adams, New York; Capitan, Bickford, Newburyport; Two Friends, Nickerson, Dennis; Rob Roy, Fowler, Newburyport.

Saturday, April 24, Sloop Amelia, Perry, Sandwich.

Monday, April 26, Schooner Commerce, Caldwell, Ipswich.

Wednesday, April 28, Sloop Delight, Phinney, Sandwich; Nancy Harry, Phinney, Nantucket.

## SAILED.

Thursday, April 22—Schrs. Catharine, Mason, Eastport.

Friday, April 23—Schrs. Wm. Barker, Rollins, Medford; Sloop Pacific, Wait, Boston.

Saturday, April 24—Schrs. Liberty, Crapo, New Bedford.

Sunday, April 27—Schrs. Betsy & Polly, Baker, New Bedford; Two Friends, Nickerson, Bath; Rob Roy, Fowler, Newburyport; Sally Ann, Rollins, Boston; Oaklands, Tarbox, do.; Maine, Smith, do.; Mind, Weymouth, Salem; Sloop Rapid, Calf, Portland; Deborah, Burges, New Bedford.

Thursday, April 29—Sloop Emma, Perry, Nantucket; Amelia, do.; do.; Henrietta, do.; do.; Betsey, Freeman, do.; Schrs. Mild Brookings, New London.

## COPARTNERSHIP.

CHARLES TARBELL and THOMAS G. JEWETT, have formed a Copartnership and have taken the Store (near the Bank) recently occupied by the former, in Gardiner.

April 27, 1830.

## SCHOOL.

THE Summer School in District No. 1, will commence on Monday next.

April 29, 1830.

## NEW BOOKS.

FOR sale by WILLIAM PALMER, Young Emigrants;—Scott's Sermons;—Leonora;—Parley's Tales of Animals;—Indian Rights and our Duties, an Address by Heman Humphrey, D. D.;—Arts of Life.

April 29.

## NEW GOODS.

20 CASES NEW GOODS adapted to the season, such as are usually found in a Dry Goods Store, just received and for sale at very low prices by

TARBELL &amp; JEWETT.

April 27, 1830.

## ADMINISTRATOR'S SALE.

By Order of the Hon. HENRY W. FULLER, Judge of Probate for the County of Kennebec, will be sold at public auction at the residence of Widow Emma Barker in Hallowell, on Saturday the 5th day of June next at 2 o'clock P. M. so much of the real estate belonging to the estate of Clark Barker, late of Pittston, deceased, as will raise the sum of one hundred and fifty four dollars and sixty-three cents. Said real estate is the same now occupied by said Emma, and is subject to her right of dower. Terms of sale made known at the time and place aforesaid.

JOHN BARKER, Admr.

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## SHOES.

A PRIME assortment of Ladies Kid and Prunella SHOES; Bronze French Kid do. a new article.—Also, Misses and Children's SHOES, just received and for sale by

TARBELL &amp; JEWETT.

April 27, 1830.

## LOST.

LOST, somewhere between Brunswick and Portland—supposed near the latter place—on the evening of the 24th or 25th of March, a brown cartridge paper package, sealed with red sealing wax, and directed to Mr. JOHN DAVIS, Portland. The package contained an order on the State Treasurer for \$13 and sundry prizes, in whole and quarter tickets, amounting to \$29 and 32 cts. The finder shall be suitably rewarded upon leaving the package with Mr. John Davis, Lottery Broker, Portland, or the subscriber in Gardiner.

P. SHELDON.

Gardiner, April 9, 1830.

## NOTICE.

The Superintending School Committee of the town of Augusta will be in session at one of the rooms in the office of Judge FULLER at 3 o'clock, P. M. on Friday the 9th inst., Friday the 23d inst., and Friday the 14th of May next. Persons intending to take any of the public Schools in that town the coming season are requested to present themselves before the Committee on either of these days, at the hour above mentioned, for examination.

WILLIAM A. DREW, Sec'y.

Augusta, April 6, 1830.

## NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise.

A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE.

Boston, April 17, 1830.

REFERENCES.

Mr. James Bowman, Messrs. W. R. Babson, & Co.; Gardiner.

E. H. Lombard, Esq. Hallowell.

Hon. James Bridge, Augusta.

Chas. Williams, Esq. Vose & Bridges.

MISS E. H. CLAY,

Will open a School for young Ladies the 2d of May in the building formerly occupied by Cobb & Willson.

The course of instruction will include the various branches of education—Reading, Spelling, Writing, Arithmetic, Grammar, Geography, History, Natural and Moral Philosophy, Chemistry, Rhetoric, French language—plain and ornamental Needle-work; and Painting, &c. &c.

April 13th, 1830. 16.

## SCHOOL.

THE subscriber respectfully informs the inhabitants of Gardiner and vicinity, that he will open his School for young Ladies and Gentlemen, in this village for the season, in the old Masonic Hall, (so called) on Monday the twenty-sixth of April next. Instruction will be given in all the branches commonly taught in public Schools, viz. English Grammar, History, Geography, Penmanship, Rhetoric, History, Geometry and Algebra, and the Latin and Greek languages.



## POETRY.

[From the Theological Repository.]  
PRAYER IN AFFLICTION.

"Is any among you afflicted? Let him pray."  
Aye—kneel in prayer—  
Let early morn, and still night,  
The glorious sun and starry light,  
Still find us there.

Our God is Love—  
Our frail, weak, erring race to save,  
His prophet blazon'd Son he gave,  
His grace to prove.

He bids us pray,  
When our weak heart, by sin oppress'd,  
Is torn by woes, by cares depress'd,  
And hopes decay—

Then kneel in prayer—  
No sigh that heaves the broken heart—  
No word that would its praise impart—  
Is lost in air.

Come, Holy Dove!  
Bid our wild human passions cease,  
Shed o'er our heart a holy peace,  
Like that above.

Kneel, kneel in prayer—  
O Thou! forever thron'd on high,  
Yet list'ning to the ravens' cry,  
Come, meet us here—

And let us feel  
A grateful sense of sins forgiven,  
Sweet foretaste of the joys of heaven,  
While thus we kneel.

## MISCELLANY.

## CHARACTER OF JEFFERSON.

Mr. Jefferson's mind partook of the character which he wished to communicate to society. His speculations which allowed no authority to restrain him in the indulgence of his thoughts. It is remarkable, that he never quotes the opinion of any other as the foundation or motives of his own. In whatever respect he held the reputation of the great or learned, he did not pay them the deference of receiving their belief or their doctrines without investigation; for there are few fancies so extravagant in morals or philosophy, as not to have received, at some period or other, the countenance of great names, and to have been allowed by their sanction to pass current in society. Men learn early to give up their understanding, and relieve themselves from doubt by reposing their confidence on superior authority. Education, too often begins by dictating to the infant intellect what is above its comprehension, and, with the best designs on the part of parents and instructors, the young are expected to express their conviction before their judgment can be informed. Thus is produced a most unhappy inversion of the operations of the mind. Assent is made to eccede inquiry, and the young, instead of being wise, are made credulous. As the good Catholic repeats his Latin prayers, which he does not understand, with ignorant devotion, so many among us are taught to attach importance to professions, the meaning of which they do not know, and thus cultivate an early disposition to become either hypocrites or bigots.

Mr. Jefferson recommends to a young friend and relative, a habit of the mind which allows the greatest indulgence to the spirit of research, tempered at the same time by just apprehensions of error or deceit,—a habit which is called by those who practice it, free inquiry, and by those who condemn it, free thinking.

Mr. Jefferson has certainly expressed his doubts on religious subjects without restraint. In dissenting from the opinion of others, whose piety and wisdom are entitled to veneration, he has not undertaken to advance his own with the pride or bitterness of a sectary.

He has not condescended to disguise his sentiments for fear of provoking opposition, nor has he been ambitious to obtrude them on the public in the conceit of magis convertis.

We wish not to conceal, nor would it be worthy of our candor, in reviewing the writings of Mr. Jefferson, to attempt to conceal the fact, that his sentiments upon some points of the Christian religion are hostile to our own, nor is it to be inferred, that, because we advocate the liberty of unrestrained discussion of even the most sacred subjects, that we feel any complaisance for some of the conclusions to which he arrived. It is in dissenting from him that we recommend a latitude of investigation, which will evince the confidence of the advocate, and result in the best vindication of the cause. Why should we suspend the exercise of our highest faculties upon a subject infinitely important above all others; and do religion the discredit of supposing that, lest we become skeptical by inquiry, prudence would recommend a quiescent submission of the understanding?

There is no medium; men must either form opinions for themselves or adopt those of others; and the history of the world from the earliest period, shows that they have generally taken the latter alternative. In the ages of polytheism, it was the policy of the priests, in conspiracy with the civil government, to place religion not in the heart or in the understanding, but in the imagination. The beautiful fables of mythology were interwoven with history, and made the subject of popular poetry. They were ever present to the sight as well as memory. They were painted on their walls and engraven on the festal bowl. The pomp of ceremonies, the imposing mystery of rites, all supposed that religious impressions were to enter the mind through the senses; and so far was reason from being consulted, that things impenetrable were intentionally introduced into the religious creed for the purpose of withdrawing it from the province of understanding. If an impartial and philosophic view be cast over the history of the Christian church

previous to the reformation, what is the impression produced by the manner in which the human understanding has been treated by the pious frauds, the interpolations and perversion of Scripture, the fabulous legends, the prodigies, the miracles operated by the saints during their lives, and, after death, by their relics? Since the reformation, how many various and opposing doctrines have been added to the Christian faith, incomprehensible subtleties, and metaphysical speculations, which neither consulted the nature of man nor the attributes of the Deity.

These have been the more delusive, since they have gratified that love of the marvellous, which is the infirmity of weak minds, and even of contemplative minds of more vigor; for they love to stray on mystic ground, and to lose themselves in the pursuit of dreamy abstractions. Mr. Jefferson, therefore, exhorts his young friend to begin by an impartial and rational examination of the religion of nature as well as revelation; and cautions him not to allow his imagination to become excited till his understanding shall be consulted on a subject where error is fatal, and where, if he adopt without examination the tenets of another, he must bear all the responsibility himself. These principles of Mr. Jefferson cannot be censured; for if inquiry be permitted, who shall undertake to limit the extent of lawful research? No Christian, able to give a reason for his faith, will allow he has received any portion of it from human dictation. For as we believe religion to be the noblest employment of the understanding, the basis of the best affections, and the source of our highest happiness and hopes, so we feel that any obstruction, either on the part of sects, associations, or the state, to fair and candid research into its truth and extent, is an infringement of the best human liberty, the liberty of conscience.

Mr. Jefferson was opposed to what he conceived to be corruptions of Christianity, but not to the precepts of our Saviour, nor his character in the light in which he viewed it. These he held in the highest admiration. In one of the conversations which, during the intervals of public care, he was in the habit of having with his friend, Dr. Rush, on moral and philosophical subjects, he promised to give him in writing, his views of the Christian religion. In accomplishing this, he formed in his mind a comparison of Christianity with the ethics of the most celebrated philosophers of antiquity. The appearance some time after, of Dr. Priestley's treatise of 'Socrates and Jesus compared,' which anticipated one branch of his design, reminded him of his engagement. He therefore communicated to Dr. Rush, in a letter (of April, 1803) a syllabus of an estimate of the merits of the doctrines of Jesus, compared with those of others. "This he confided to his friend, with a request that he would not allow it to be exposed to public view, and subject to malignant perversion of its meaning. For he complained that the spirit of party had made every sentiment of his a theme for misrepresentation; and as, on the one hand, he did not intend by such an exposure to second the design of those who wished to draw his religious tenets before the public, he did not incline, on the other, to recognize the right of the public to erect itself into an inquisition over religious opinions. This estimate is concluded in the four following articles:

1. He corrected the Deism of the Jews, confirming them in their belief of one only God, and giving them juster notions of his attributes.

2. His moral doctrines, relating to kindred and friends, were more pure and perfect than those of the most correct philosophers of the Jews; and they went far beyond both in inculcating universal philanthropy, not only to kindred and friends, to neighbors and countrymen, but to all mankind, gathering all into one family, under the bonds of love, charity, peace, common wants, and common aids. A development of this head will evince the peculiar superiority of the system of Jesus over all others.

3. The precepts of philosophy and of the Hebrew code, laid hold of the actions only. He pushed his scrutinies into the heart of man, erected his tribunal in the regions of his thoughts and purified at waters at the fountain head.

4. He taught emphatically the doctrine of a future state, which was either doubted or disbelieved by the Jews, and wielded it with efficacy as an important incentive supplementary to other motives to moral conduct.—*North American Review.*

[From the Glasgow Christian Pioneer.]

## OBITUARY.

Died, on the 19th October last, at Paisley, in the 61st year of his age, Mr. ROBERT BOAG, one of the founders, and upwards of twenty years a Pastor, of the Unitarian Church in that Town.

Mr. B. was born of poor but sober, industrious, and pious parents, from whom he received a common English education, and strong religious impressions. Being themselves members of the Church of Scotland, they assiduously instilled into his youthful mind, the doctrines of Calvin; and, in early manhood, he joined that Church, in which connexion, as well as in that he formed, he was much respected for habitual piety and sober-mindedness. Early in this century, the Rev. Neil Douglas had roused public attention to *Universal Restoration*. Winchester's *Dialogues* on this subject, were put into Mr. Boag's hands, which he diligently perused, and endeavored to combat; but, contrary to anticipation, he became a convert and a

warm admirer. He and four or five, similarly minded, met in each others houses, freely to investigate religious opinions.—To aid these inquiries, a book club was formed—works of celebrity, on religious topics, were purchased, and perused with avidity—and that their judgment might be well founded, both sides of a controversy were procured. But the sacred volume, which he esteemed an infallible guide in faith and practice, was his constant study and delight. Thus bent on truth, the minds of Mr. B. and his associates were expanded, and they formed a church, on liberal principles, into which believers in God, and the divine mission of Christ, were cordially admitted. Mr. Douglas became their Pastor, but left them, in 1807, with a number more, because the Church attached no essentially to Trinitarianism or Unitarianism. After diligent research, serious reflection, and careful and impartial examination, the Unity, as well as the benevolence of God, became the settled conviction of their minds.

Mr. B. had a vigorous mind and a clear judgment—was grave and sedate, without moroseness—calm, not cold—cautions, not timid—economical, not sordid—industrious, but not avaricious. He was methodical, and strove to "do all things in order." He was benevolent, without ostentation; and, though unassuming and retired, was ever ready to forward plans for the melioration of the poor, or of public utility. He was ardent for the diffusion of truth; and, when seriously requested, he was ever ready to give an answer of the hope that was in him, with meekness and fear. He aimed to be free from sectarian bias, and to estimate the tree from the fruits it bore: hence, he had friends, admirers, and acquaintances of almost every denomination; and many, who esteemed him heretic in principle, owned him a Christian in practice. He was pointed in attending public worship, and greatly regretted negligence in others. As a Pastor, his public services were solemn and impressive; his exhortations and sermons showed depth of thought, minute acquaintance with the Scriptures, and a great share of good sense. To the sick and the mourner, he was ever attentive—administering comfort and consolation, by unfolding the glorious prospects promised to the Christian in the Gospel. His bodily sufferings were at last very acute and painful; but he bore them with exemplary patience; not a murmur escaped him; free from anxiety, except for the prospective situation of his widow, he was calm, collected, and serene, arranging his earthly affairs with the utmost composure; and giving directions for his funeral, that they might not be overlooked by his beloved wife, in her hour of anguish and agitation. He had ever a lively sense of the divine goodness—was happy to converse with his friends, till weakness denied him the pleasure; but his soul continued to join them in acts of devotion. In the faith, which was the result of unbiassed conviction; he continued, without wavering, and experienced, in his last days, especially, its blessed efficacy, in cheering and supporting those who fall asleep in Jesus.

On the Sabbath afternoon following, the Rev. Mr. Harris of Glasgow, improved, to a crowded congregation, at Paisley, the mournful dispensation, by an impressive sermon, on the Christian doctrine of a future life and immortal felicity.

Jefferson's Decalogue of Canons for observation in practical life.—1. Never put off till to-morrow what you can do to-day. 2. Never trouble another for what you can do yourself. 3. Never spend your money before you have it. 4. Never buy what you do not want because it is cheap; it will be dear to you. 5. Pride costs us more than hunger, thirst, and cold. 6. We never repent of having eaten too little. 7. Nothing is troublesome that we do willingly. 8. How much pain have cost us the evils which have never happened. 9. Take things always by their smooth handle. 10. When angry, count ten before you speak; if very angry, a hundred.

The man whose word can always be depended upon, is sure to be always honored.

There is nothing more worthy of a man than truth; nothing makes him feel so despicable as a lie.

Men often act lies without speaking them. All false appearances are lies.—All shuffling and prevarication are lies. A habit of lying in small things leads to a habit of lying in great, and then a man is wholly detestable.

Want of punctuality is lying. A man who gives his children habits of truth, industry and frugality, provides for them better than by giving them a stock of money.

Be not tempted to purchase any unnecessary article because of its apparent cheapness.

If your means will allow it, do not buy in very small quantities, articles in constant family use, and which are not perishable. Provisions are cheap or dear according to seasons. A sensible man will allow nothing for luxuries, unless his income be beyond the reach of accident.

Some of the leading principles in domestic economy may be comprised in few words. For instance—

Ready money procures the best market. Keep a minute account of every outlay, however trifling.

**HAYNE'S & WEBSTER'S SPEECHES.** The celebrated Speeches of Messrs. HAYNE, of South Carolina, and WEBSTER, of Massachusetts, in the U. S. Senate, printed in one pamphlet, for sale by P. SHELTON, at the Gardiner Bookstore, March 10.

**PROSPECTUS.**  
MARSH, CAPEN & LYON, propose to publish a Periodical work, entitled  
**THE UNIVERSALIST EXPOSITOR;**  
and in pursuance of this purpose, they have engaged HOSEA BALLOU, and HOSEA BALLOU, 2D AS EDITORS.

While so many Universalist Papers are already in circulation, what is the need, it may be asked, of another publication on their part? We answer, None; for we heartily concur in what appears the common opinion, that those Papers are so conducted as to perform, with much success, all the service which naturally comes within their sphere.

But it should be remembered that they are not adapted to all purposes. There are subjects, and those of high importance, that cannot be advantageously exhibited in a popular weekly paper, devoted to the passing events and immediate concerns of the day, and often suffered, like other newspapers, to 'perish in the using.' And it is thought that our denomination, now so widely extended and fast increasing, needs some publication of convenient form, as a safe depository for the more labored Essays, for systematic Disquisitions on doctrine, and for occasional Reviews of such Works as are peculiarly interesting to Universalists.

Accordingly, the Universalist Expositor is proposed to answer this purpose, without interfering with the usual course of our Weekly Religious Journals, and without superseding their use. Its distinct character may be sufficiently understood from the following plan: It will consist chiefly of

Disquisitions on several points of Biblical Literature; Critical Interpretations of Texts; Explanations of Scriptural Phrases and Subjects; Doctrinal Discussions; and Expositions, both illustrative and historical, of Religious Truth in general.

Such are its principal objects. It will, however, contain, when occasion shall demand, Reviews of Religious Works, and, at times, such Sermons as shall be judged of lasting, as well as of immediate interest.—The embellishments of Poetry will not be wholly neglected; of which the best original pieces which our resources afford, will be selected for insertion.

Of such a work the language should be correct, and the style at once plain and engaging. How far it will attain to these excellences, remains to be proved. Of its typographical appearance we may promise with more certainty, that it shall equal in neatness and beauty that of the most respectable Reviews printed in this country. And we indulge the hope that the execution, both of the pen and of the press, will be such as not to dishonor our attempt; and that by opening new fields of investigation, and by more thoroughly exploring some which have been already surveyed, our work may be the means of increasing the number who see and testify that the Father sent the Son to be the Saviour of the world.

## CONDITIONS.

I. THE UNIVERSALIST EXPOSITOR will be published in Numbers, stitched in printed covers, containing sixty-four pages each, on superior paper, and with Small Fica type.

II. It will be published on the first of every other month, making six Numbers in the course of the year, at Two Dollars per annum, payable on the delivery of the first Number.

III. The first Number will appear on the first of June next, if sufficient encouragement is received. IV. Any person becoming responsible for six subscribers, shall receive the seventh copy gratis.

V. B. The Publishers hope to obtain a patronage sufficient to enable them to pay for such original communications as shall be received and inserted.

Editors who are friendly to the proposed work, will promote its interests, and the cause to which it is devoted, by giving this Prospectus an insertion in their papers.

Subscription Lists must be returned by the first of May. All Communications must be addressed (post paid) to MARSH, CAPEN & LYON, 362 Washington-street, Boston. Feb. 1830.

## STATE LOAN OF \$25,000.

## STATE OF MAINE.

Treasury Office, Portland, March 12, 1830. NOTICE is hereby given that proposals will be received at this Office until the twelfth day of May next, for a Loan to the State of Maine, of twenty-five thousand dollars, which sum the Treasurer of the State is authorized and directed to obtain on the faith of the State on terms most favorable, not less than par, reimbursable at the pleasure of the Government after eight years, with interest not exceeding five per cent per annum, to be paid semi-annually at the Treasury.

I therefore in compliance with the duty prescribed by Resolve of the Legislature of the State aforesaid passed the 11th instant, to obtain said loan, make known, that those persons or Corporations offering the greatest premium for such loan, or any part of it, shall have the same.

ELIAS THOMAS,

Treasurer of the State of Maine.

March 17.

## JOURNAL OF HEALTH.

PUBLISHED twice a month, \$1.25 per annum, or sixteen numbers, can be had for one dollar, remitted post paid to SAM'L. COLMAN, Portland, Agent for Maine. Jan. 5.

## STATE OF MAINE.

COUNTY OF KENNEBEC, ss. At a Court of Probate held in Augusta, in and for the said County of Kennebec, on the second Tuesday of March, (being the ninth day of said month) A.D. 1830. A Copy of the last Will and Testament of JAMES SHEAFFE, of Portsmouth, in the County of Rockingham, and State of New-Hampshire, Esquire, deceased, testate, with a copy of the Probate thereof, under the seal of the Court of Probate in and for the County of Rockingham, aforesaid, where said Will has been duly proved and allowed, has been presented to me, the Judge of Probate, in and for said County of Kennebec, by John Fisher Sheaffe, one of the Executors therein named, who avers, that said testator had estate in said County of Kennebec, where the same Will may be filed and recorded in the Probate Office for the County of Kennebec, pursuant to the statute in such case made and provided:

WHEREUPON I DO ORDER, that the subject of said application of said James Fisher Sheaffe, be considered at a Probate Court to be held at Augusta, in said County of Kennebec, on the second Tuesday of May next, at 10 o'clock, A. M. and that notice be given to all persons interested by publishing this order in the Christian Intelligencer and Eastern Chronicle, printed in Gardiner, in said County of Kennebec, three weeks successively, at least thirty days previous to said Court. All persons interested therein, may then and there be heard, if they see cause, in relation to the premises.

Given under my hand at Augusta this ninth day of March, A.D. 1830. H. W. FULLER, Judge.

Attest, W. EMMONS, Reg'r. Copy. Attest, W. EMMONS, Reg'r.

NOTICE is hereby given, that the subscriber has been duly appointed Executor of the last Will and Testament of DAVID HOOPER, late of Greene, in the County of Kennebec, deceased, testate, and has undertaken that trust by giving bond as the law directs.—All persons, therefore, having demands against the estate of said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

BENJ. B. MURRAY, Exec'r.

Greene, Jan. 11, 1830.

## TO STONE MASONS.

SEALED PROPOSALS will be received until the 12th May next for the erection of such bank-walls on the lands of the United States in Augusta, as may be required—said walls to have one fair face, to be laid in Thomaston Lime Mortar and in a workmanlike manner; all the stones of said walls to be of fresh color, and the whole work to be neatly pointed. The walls will probably be from 5 to 9 feet in height, and from 18 to 20 inches in thickness. Proposals will state the price per superficial foot, measured on the face of the work. Payment to be made, when the work is finished.

Proposals (post paid) will be received at the Arsenal in Augusta.

Augusta, March, 1830. 6w—13

**JOHN SOULE'S NOTICE.** near the west end of Kennebec bridge, and has good accommodations for Travellers and Boarders. Good attention will be paid to those who favour him with their patronage.

Augusta, March, 10, 1830.

## SCHOOL FOR UNIVERSALISTS.

THE great increase of this denomination of Christians within a few years, and the frequent additions now making to it, both of individuals and societies, render it highly desirable and even necessary, that an Academy should be established, for the benefit of the order.

This subject was laid before the last General Convention and met their unanimous approbation. The Convention was of the opinion that it ought to be located in the vicinity of Boston for the purpose of commodating the greatest number. A large and respectable society of Universalists has grown up in that town within three years and is now increasing. They support preaching constantly, and last season erected a neat and convenient meeting house, so elevated as to have a high basement story, under the whole of it, designed for a school room. The expense of finishing the room will probably be six hundred dollars. It will accommodate when finished two hundred scholars.

The society, on account of their recent great expenses, feel unable, at present to finish the room; and the public sentiment seems to demand the immediate establishment of an Academy, they have concluded by the advice of the ministers of this vicinity to endeavor to raise by subscription a sum sufficient for the purpose.

The proprietors will cheerfully give a lease of the room for ten years, on condition that it shall be finished and fitted up for a school. Those friendly to the cause propose to raise the money on the following terms:—

1st. Every person who shall subscribe five dollars or more, shall have a right to vote himself, or by proxy in the election of a board of Trustees.  
2d. As soon as a sufficient sum of money shall be subscribed, a meeting shall be called, and due notice given for the choice of Trustees, whose duty it shall be to procure Instructors, superintend the School, &c.  
3d. If more money should be raised than is expended in finishing the house, it shall go to establish a permanent fund for the benefit of the Institution.  
Woburn, March 20, 1830.

## PROPOSALS.

For publishing by subscription, the Works of THE LATE REV. JOHN BISHOP, Pastor of the first Universalist Church and Society of Portland, Me.

## WITH A SKETCH OF HIS LIFE.

IN offering this work to the public, it seems necessary only to observe, that the lamented author ever enjoyed the confidence of the denomination of Christians of which he was a distinguished and efficient member, and that "his praise was in all the churches." He was well known to the community in general, for his erudition, zeal, and piety, in clearly stating, logically, and learnedly defending and illustrating the truth, moral excellence and purity of the Christian Religion, by his conversation, his preaching, and his example, are well remembered by all who enjoyed his society or his ministerial labors.

Of the work here proposed, it needs only to be remarked, that it will comprise biblical history, the distinguishing doctrines and precepts of the Gospel, and the practical duties of Christians, together with some expositions of difficult passages. It is devoutly and truly desired, that wherever this proffered volume may be received and read, the ordinary ministrations of the word of life may also be enjoyed. But should this be the case, it will readily occur to all who are friendly to the diffusion of religious knowledge, and the building up of Zion, that a work of this description will be a valuable acquisition to the library of every student of the Holy Scriptures, and the constant companion and daily source of spiritual strength to the pious and devout family circle.

## CONDITIONS.

The proposed work will comprise a volume of about 500 pages, will contain a SKETCH OF THE AUTHOR'S LIFE, written by an intimate friend; about 35 unpublished Sermons; some Expositions of difficult passages of Scripture; a few pieces of Poetry, and some miscellaneous articles, and will be offered to subscribers, full bound, at \$2.00 per copy. It will be printed on good paper, with small pica type, and put to press as soon as a sufficient number of subscribers is obtained to defray the expense of publication.

Agents who will become responsible for six copies shall be entitled to the seventh, and in the same proportion for a greater number.

Persons holding subscription papers, will please return them to the Editor of the Argus, Portland, by the first of June next.

## NOTICE.

THE subscriber respectfully informs the gentlemen and ladies of Gardiner, Hallowell, and Augusta, and the vicinity, that he still continues to carry on his business opposite the Gardiner Hotel, in all its various branches, viz. Steaming and Cleansing all kinds of Woolen Clothes, Colouring Silks and Crapes, and removing spots of all kinds. Carpets and Table Cloths dressed, &c. &c.—And while he solicits the patronage of the public he humbly and thankfully acknowledges all past favors. Alorders promptly attended to.

N. B. Satisfaction given or no pay received.

DANIEL H. JOHNSON.

Gardiner, March 18, 1830.

## WANTED.

FOR the season, beginning April 15th next, an active young man of good habits capable of taking care of a Clap-board Machine and Saw Mill, for whose services fair and generous wages will be given. For further information apply to

EBENEZER STEVENS.

Montville, March 1, 1830.

## YOUNG ECLIPSE.

THIS beautiful and thorough bred Horse, of a bright bay color, black mane, tail and legs, with ears, and both hind feet partially white below the pastern joints, seven years old in May next, 15.2 hands high, with a great share of bone and substance; was sired by the unrivalled Horse AMERICAN ECLIPSE his dam by "Eaton" (a son of the celebrated English Horse High Flyer) imported by Mr. Winthorpe. His pedigree is to be found in the Stud Book. (Vol. I. Page 355.)

YOUNG ECLIPSE was bred by Jonathan Gardiner Esq. of Eaton Neck Long Island, New York.—His first stock will be two years old this spring, and are of great promise, \$200 have been refused for several of his colts at the age of twelve months.

Said Horse will stand the ensuing season at his stable on the farm (recently Thos Rice Esq.'s) in Windsor County, Vermont, where all gentlemen, desirous of aiding in the improvement of the breed of Horses, are invited to call and examine him.

R. H. GREEN.

**INSURANCE AGAINST FIRE.** The Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE. Gardiner, Nov. 21, 1829. 11

## PRINTING.

Of all kinds executed with neatness at this Office.

## TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscription, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all notices collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrearages are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.